

3. The wise *tfotfia*, -the "besto^ver of  
exhilaration,  
dwells irj. tlie hall (of sacrifice), mixed  
Tvith the  
graves of the river <sup>1</sup> to a chant in the  
middle tone.<sup>2</sup>
4. *Soma* the observant, Trho is the  
wise seer, is  
worshipped in the navel of the sky,<sup>3</sup> the  
woollen  
filter.
5. *Imlu* lias embraced that *Soma*\*  
which is col-  
lected in the ewers and has been  
passed through  
the filter.
6. *Indu* emits a sound, abiding in the  
firmament  
of the sky, and delighting the  
nectar- shedding  
cloud.<sup>5</sup>
7. *Soma*, whose praise is eternal,  
the lord of  
forests, the shedder of nectar, and  
rejoicing the  
generations of men,<sup>6</sup> (is present) in the  
midst of  
our sacred rites\*

<sup>1</sup> i.e. the *vasativari* water.

<sup>2</sup> So Sayana seems .to explain *gauri ddhi*  
*sritcth*, cf. Till. 7.

10. Benfey translates it " resting on an ox-  
hide," explaining  
*gaut-i adki* by the *gor adhi ticacJii* of **IX.** 101. 11.

<sup>3</sup> For the meaning of " sky" here (*div*) cf. note on  
Sukta 10,  
verse 9.

<sup>4</sup> Sayana says that *Indu* embraces the *Soma*  
^bich is a portion  
of himself—the deity seems to be thus opposed to  
the mere plant.

<sup>5</sup> So Sayana; but it is more probable that  
*sawudra* and *fcosa*  
mean kere (as ofien elsewhere) the water into  
TvMch the *Sonia*.

drops and the *dronakalasa* vessel.

<sup>6</sup> Sayana, takes *mdnushd yugd* as "the  
Tarious sacrificial  
seasons, -whether occupying one or many days;"  
but I have  
followed in the text his usual interpretation of the  
phrase.